

rabbit, the squirrel and the dog are the principal animal gods.

Each spirit of good or evil has its distinct and appropriate place of residence. The rabbit is declared to live in the broomsage on the hillside, the fish dwells in the bend of the river under the pendant hemlock branches, the terrapin resides in the great pond in the west and the whirlwind abides in the leafy tree tops. Each disease animal, when driven away from its prey by some more powerful creature, endeavors to find shelter in its accustomed haunt. It must be understood that the animals of the formulas are not the ordinary every days animals, but their mighty progenitors, who live in the upper world above the arch of the firmament.

Until recently the formulas of the Cherokees were kept very secret by the priest-physicians or "medicine men," being the most important part of their stock in trade. They are doubtless of great antiquity, and were handed down orally from generation to generation until the famous syllabary was invented about sixty years ago by a genius of the tribe. This syllabary could be so quickly learned that any Indian of average intelligence was able to both read and write the language after a fortnight's study. The formulas were written out in the characters of the syllabary, and Mr. James Mooney, of the Bureau of Ethnology, managed to secure several books filled with them, although with much difficulty.

Washington Star.

The Devil in the Holy Water Font.

To the venerable, the Prophet and President of the Church of Latter-Day Saints, Salt Lake City, Utah:

VENERABLE PROPHET AND FATHER IN GOD:

According to promise and instructions received from the Church Committee, I beg to submit the following report of my missionary labors.

I left the city of Zion as you know, about the beginning of November last by the Rio Grande. As instructed, I

took the East for my field of labor — the particular points thereof being left to the guidance of the spirit. I first brought the light of the gospel to the gentiles who dwell in the region of Colorado, chiefly to the Asperians, to the Leduillians, the Pueblo-Oriens and to the inhabitants of Colorado Springs.

I had piously hoped that in that land of Canaan I could reap a rich harvest of converts to the true faith, but now I tell you, "weeping," they are enemies of the cross of Christ. I hoped, indeed, to gather the scattered sheep into the fold, but, alas! I found they were all goats, and I fear that on the last great judgment day, when He separateth them, one from the other, He shall set them on His left.

Had I remained there longer, I might have been stoned, or if I escaped, it might be in a basket let down over the wall, or, what is more probable, I would have been dropped out of a window without a basket or any contrivance of the kind. But I did not give the heathens the satisfaction of treating me thus. I said peace to this house as I entered each dwelling, but did not sit down with them to eat and drink what they offered, for they offered nothing except what I was obliged to pay for. But, shaking the dust off my feet, I said to them that it would be more tolerable for the inhabitants of Tyre and Sidon on that day than for the people of the Silver State.

I immediately turned my back on the infidel herd and directed my footsteps to pastures new. I was further impelled to this sudden departure by a letter which I received from some person or persons unknown, bearing on the envelope the picture of a coffin, underneath which was written in large letters, "Mormon Tabernacle." I opened the letter, which read as follows:

"Mr. Prophet, we give you 24 hours to get over the State line. If you ever recross it, there will be one prophet less in Zion."

"Yours, etc.,

GENTILE."